

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, AUG. 19, 1915

NEW SERIES, VOL. XVII, NO. 33

KINGDOM BRIEFS

To be self-conscious is to cease to be your real self.

Dr. O. L. Halley, of Plainview, Texas, becomes president of Wayland College, same state.

Brother W. L. Coggin reports a good meeting at Pontocola; twenty-six received, twenty of them by baptism.

Sixty-five per cent of the churches in Pennsylvania were started and fostered by the State Mission Society, many of them among the strongest and largest in the State.

Dr. Venable held his own meeting at Hickory. He preached mainly to instruct and build up the church, only opening the doors of the church once. Six joined for baptism.

It was the editor's privilege recently to baptize two Campbellites. We didn't hear anything about alien immersion and it did not occur to them that they had ever been baptized before.

We grieve to learn of the death of Rev. C. C. Briscoe. He graduated little over a year ago at Mississippi College and had spent one session at the seminary at Fort Worth. He leaves a wife and four children.

Rev. Bryan Simmons is this week at Daleville in a meeting, a church without a pastor. Last week he was at Union Hall in Lincoln county, where C. S. Curtiss is pastor. The church was greatly helped. There were six additions—three by baptism.

One gathers here and there that the Baptists of Pennsylvania decided to have their paper more denominational and more strenuously sound in faith and they seem to be getting it. There are one or two papers we refer to that have undergone wholesome change recently, and there are one or two others that could do so profitably, and may yet.

We want to commend the little book by Dr. J. B. Lawrence and Miss Margaret Lackey, called "A State Mission Manual." It is the best compilation so far of information as to our Baptist work in Mississippi. We hope that in every Baptist church in Mississippi the pastor will organize a class for its study. The price is only 10c a copy; \$1.00 a dozen.

A brother asks if a member in full fellowship after he has been received and been baptized or does he have to receive the hand of fellowship before he is entitled to all the privileges of the church. We have been surprised to see the importance which some attach to the giving of the hand to new members. It is a good custom just as it is friendly and brotherly to shake hands with people who come to visit you in your home, but it has nothing on earth to do with making them members. We are always glad to give new members the hand of welcome, but if there is a superstitious importance being attached to it, it would be better to quit it, or correct it.

There has been issued by the Baptist State Convention Board a booklet called "A State Mission Manual," intended as a study book for Mississippi Baptists. It is gotten up by our State Secretary, Dr. J. Benj. Lawrence, and Miss M. M. Lackey, of the State W. M. U. It is intensely interesting and will bring just the information that every worker wishes and every member needs. Besides the introduction which gives its reason for existence, there are four pages on "The Works of an Efficient Church." Then come the four chapters, which form the body of the book, on "A History of Missions in Mississippi," "Plan of Organization and Method of Work," "State Missions in the Denominational Program," and "The State Mission Challenge." The book concludes with "Questions." This is intended as the first in a series of four booklets for mission study authorized by the convention. They will be widely used for short courses in the churches and societies. There are about fifty pages and the price is ten cents each, or one dollar a dozen.

It is planned to have a protracted meeting for the town of Jonestown in the public school building there the last week of this month. Pastor J. A. Ousley hopes for a great meeting with Rev. J. R. G. Hewlett and a singer to help in it. The Baptists have no church house yet, but want to get the foundation laid for a neat one soon. The church has taken on real life.

The New York University, at a cost of \$250,000 a few years ago established a hall of fame. There is a widespread, strong and reasonable demand that Adoniram Judson be given a place among the American immortals there. For the work he did he is eminently worthy and the ideals he embodied are far more deserving of honor than those wrapped in a military cloak.

Brother T. J. Latimer is holding a meeting at Chester this week. Two have joined already for baptism and two by letter. The great sorrow of the loss of their pastor, A. F. Neal, cast a heavy shadow over all. It is thought that Brother Latimer will succeed him for the remainder of the year.

Dr. John S. Lyon accepts the position as financial secretary of the Board of Education of the Northern Baptist Convention, to begin work October 1. It will be one of his duties to raise the \$6,000,000, decided on recently to be secured in five years.

The editor of the Baptist and Reflector says he knew Mr. Gunn, who married Miss Shott, and he wants to know if he was a shot gun or she gun shot! We knew a Mr. Skull who married a Miss Heel, which was a very good way making ends meet.

Rev. S. B. Ferguson, pastor at Rome and Tutwiler, had the serious misfortune of being bitten by a mad dog the first of this month. He is taking the Pasteur treatment and is doing well at this writing.

Somebody says, "Mexico's greatest need is to raise more corn and less Cain."

If you get an extra copy of the paper, give it to somebody who doesn't get it.

Pastor B. L. Campbell held his own meeting at Decatur, baptizing ten converts.

The new pastorium built by the Baptists of Sumner would be a credit to any town in the State.

Rev. W. T. Darling helped Pastor Courtney in a meeting at Dogwood Flat, Tallahatchie county, last week. In spite of many difficulties there were sixteen additions to the church—ten by baptism.

Recently a London newspaper took a vote of its readers as to which twelve men in the kingdom could least be spared. The first in the line is Lloyd George; the twelfth is King George. The former is a Baptist.

The editor was with Pastor W. J. Derrick last week at St. Paul's (Baptist) church, Tallahatchie county. The interest and attendance constantly grew, but there were no additions to the church. The meeting closed too soon, as both preachers had other engagements to fill.

Says the Baptist World: "The following looks so natural that it is difficult to believe that it was not written to one of the denominational weeklies. As a matter of fact, it is said to have been received by the editor of the News-Journal, of Campbellsville, Kentucky: 'Please send me a few copies of the paper containing the obituary of my aunt. Also publish the enclosed clipping of the marriage of my niece, who lives in Lebanon. And I wish you would mention in your local column, if it does not cost anything, that I have two calves for sale. As my subscription is out, please stop my paper. Times are too bad to waste money on newspapers.'"

"Without hesitation, it is sadly confessed that it is the spiritual poverty of the 'average Christian' that makes him so easy a prey to prevailing fads and heresies." So says Mr. C. C. Cook, in a little brochure on "The Danger of Christian Science Healings." And that suggests the question: Does any one know of an earnest, active devout Christian who went over to Christian Science? Admitted that the Christian Science cult is composed largely of persons once members of religious organizations. (We do not say churches, because many Jews are "Christian Scientists.") But how many right down, earnest, devout, consistent Christians have gone to Christian Science? Those who have gone have been, for the most part, nominal Christians, dull, inactive members of religious organizations, persons who found little in their meagre experience to meet the demands of their souls, and so they have gone to Christian Science, or some other fad which denies the gospel of salvation by faith in Christ.—Journal and Messenger.

THE FIELD GLASS

WHY ADONIRAM JUDSON BECAME A BAPTIST.

Adoniram Judson was born in Malden, Mass., August 9, 1788, and on February 19, 1812, embarked from Salem for Calcutta as a missionary of the American Board of Commissioners for Foreign Missions. His father was pastor of the Congregational church at Plymouth, of which he also was a member. He pursued his theological studies in the Congregational theological seminary at Andover.

His conversion to Baptist views concerning baptism and membership in a Christian church created a great sensation both among Baptists and Pedobaptists in the United States. From his own account of the matter the following extracts are taken:

"It was on board the vessel, in prospect of my future life among the heathen, that I was led to investigate this important subject. How, thought I, am I to treat the unconverted children and domestics of the converts? Are they to be considered members of the church of Christ by virtue of the conversion of the head of the family, or not? If they are, ought I not to treat them as such? After they are baptized, can I consistently set them aside, as aliens from the commonwealth of Israel, until they are readmitted? If they are not to be considered members of the church, can I consistently administer to them the initiating ordinance of the church?"

"If I adopt the Abrahamic covenant, and consider the Christian church a continuation of the Abrahamic or Jewish system, I must adopt the former part of the alternative. I must consider the children and domestics of professors as members of the church and treat them accordingly.

"But I considered again: How does this system accord with the account of the church of Christ given in the New Testament? It appeared to me, from the manner in which the church commenced and was continued, from the character of its members, and, in fine, from its whole economy, so far as detailed in the New Testament, that it was a company consisting of select individuals, men and women, who gave credible evidence of being disciples of Christ; and that it had no regard to natural descent, or accidental connection with the families of professors.

"When I proceeded to consider certain passages, which are thought to favor the Pedobaptist system, I found nothing satisfactory. . . . In a word, I could not find a single intimation in the New Testament that the children and domestics of believers were members of the church, or entitled to any church ordinance, in consequence of the profession of the head of their family. Everything discountenanced this idea. When baptism was spoken of, it was always in connection with believing—none but believers

were commanded to be baptized; and it did not appear to my mind that any others were baptized.

"I began to see that since the very nature and constitution of the church of Christ excluded infants and unregenerate domestics, repentance and faith being always represented as necessary to constitute a disciple, we had no right to expect any directions for, or any examples of, the initiation of such unqualified persons into the church.

"But while I obtained light and satisfaction on one side, I was plunged in difficulty and distress on the other. If, thought I, this system is the true one; if the Christian church is not a continuation of the Jewish; if the covenant of circumcision is not precisely the covenant in which Christians now stand; the whole foundation of pedobaptism is gone; there is no remaining ground for the administration of any church ordinance to the children and domestics of professors; and it follows inevitably that I, who was christened in infancy, on the faith of my parents, have never received Christian baptism. Must I, then forsake my parents, the church with which I stand connected; the society under whose patronage I have come out, the companions of my missionary undertaking? Must I forfeit the good opinion of all my friends in my native land, occasioning grief to some, and provoking others to anger, and be regarded henceforth, by all my former dear acquaintances as a weak, despicable Baptist, who has not sense enough to comprehend the connection between the Abrahamic and the Christian systems? All this was mortifying; it was hard to flesh and blood. But I thought again, it is better to be guided by the opinions of Christ, who is the truth, than by the opinion of men, however good, whom I know to be in error. The praise of Christ is better than the praise of men. Let me cleave to Christ at all events, and prefer His favor above my chief joy.

"There was another thing which greatly contributed, just at this time, to drive me to an extremity. I knew that I had been sprinkled in infancy, and that this had been deemed baptism. But throughout the whole New Testament I could find nothing that looked like sprinkling in connection with the ordinance of baptism. In regard to the word itself, which is translated baptism, a very little search convinced me that its plain, appropriate meaning was immersion or dipping, and though I read extensively on the subject I could not find that any learned Pedobaptist had ever been able to produce an instance from any great writer, in which it meant sprinkling, or anything but immersion, except in some figurative application, which could not be fairly brought into the question.

"I saw that in a double sense, I was unbaptized, and I felt the command of Christ press on my conscience.

"I beg you to make the case your own, particularly in regard to this one point—the treatment of the families of believers. Do you baptize (if baptism is in the place of circumcision) your male children and those only, on the eighth day after their birth? Do you consider your baptized children and servants members of the church, as circumcised Jewish children and servants were members of the Jewish church? Do you acknowledge their right to the Lord's Supper, as soon, at least, as they are capable? . . . If you adopt and practice the Abrahamic system, you will inevitably confound the church and the world; you will receive into the church multitudes who are destitute of those qualifications which are represented in the New Testament as requisite to constitute a member of the kingdom which Christ set up."

What severe struggle he experienced in his radical change of views is graphically told by Mrs. Judson in letters to friends and parents in America.

"Mr. Judson's first doubts commenced on our passage from America. While translating the New Testament, in which he was engaged, he used frequently to say that the Baptists were right in their mode of administering the ordinance. . . . We produced the best authorities on both sides, compared them with the Scriptures, examined and re-examined the sentiments of Baptists and Pedobaptists, and were finally compelled, from a conviction of truth to embrace those of the former. Thus we are confirmed Baptists, not because we wished to be, but because truth compelled us to be. We have endeavored to count the cost, and be prepared for the many severe trials resulting from this change of sentiment. We anticipate the loss of reputation, and of the affection and esteem of many of our American friends. We feel that we are alone in the world with no real friend but each other, no one on whom we can depend but God." — The Watchman-Examiner.

On December 10, 1914, at a convention of presidents of American life insurance companies, held in the city of New York, Mr. Arthur Hunter, chairman of the Central Bureau of the Medico-Actuarial Mortality Investigation, representing forty-three companies and covering the records of over two million policy-holders, reported on results of a very searching investigation, and classed liquor dealers among the most hazardous risks, and even very moderate drinkers as decidedly unsafe, exhibiting a higher mortality than total abstainers.

To make the path a little plainer for others' feet; to add a little to the light that is battling with the gloom; to make the world a little better, cheerier and happier for our presence in it—this is one debt we owe the world.

J. W. Hickerson, Home Board evangelist, reports a good meeting at Hartwell, Mo. There were fourteen additions, thirteen of them by baptism.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Facts for State Mission Report.

State missions is that channel through which the churches of the State undertake to combine and utilize their strength for the cause of Christ. Two things are included: (1) An effort to bring all the churches in the State together for the conquest of the State through the gospel; (2) An effort to lead all the forces of the State out beyond for the conquest of the world for Christ. This is the task which our Baptist people in Mississippi have assumed for themselves and which they are prosecuting through their State Mission Board.

Work for the Year.

At the convention in Oxford last November, it was recommended that the Convention Board lay out its work for the year on a basis of \$43,000. This was done. The appropriations made to the different departments of the work were as follows: Pastoral support, \$22,000; enlistment work, \$6,000; church building, \$7,200; Sunday School and B. Y. P. U. work, \$3,500; woman's work, \$1,800; special work in connection with the agricultural high schools of the State, \$2,500.

We are assisting this year 245 churches to pay their pastors—more than ever before in the history of State mission work—and keeping three enlistment missionaries and two Sunday School and B. Y. P. U. workers in the field for all of their time. From this it is seen that Mississippi Baptists this year are attempting greater things for their Lord than ever before.

It was recommended also at the last convention that a missionary training course be put on. Following out this recommendation, the board, at its annual meeting in December, instructed the corresponding secretary to prepare a mission study course. The first book of that course has been prepared and many of the churches of the State have already put the course on. This book deals with the subject of State missions, that being fundamental to our whole missionary undertaking. The price of the book is ten cents per copy, postpaid, or one dollar per dozen.

Work Yet to Be Done.

Mississippi is yet a great mission territory. There are in the State about 1,800,000 people. Of this number, including all those who make any kind of profession of religion, only 400,000 claim to be Christians, and of the 400,000 claiming to be Christians, only 160,000 are Baptists. This leaves 1,400,000 who make no pretension to religion. This is our challenge as well as our opportunity.

In addition to the 245 churches we are now helping, there are at least as many more that need help, to say nothing of the school houses where there ought to be Baptist

preaching and the communities that we should enter immediately with the gospel. We ought also to have a missionary and colporteur doing colportage and enlistment work in every association in the State. The field should be tilled carefully, and in order to do this, there is more work than our now over-burdened pastors can hope to do, however willing they may be to give their service to the denomination. There are also 180 or more church organizations without houses of worship and as many more whose houses are in such bad repair as to be practically useless. These are clamoring for our help, and if we expect to make Mississippi a Baptist empire, should receive our assistance.

In addition to this, Mississippi is a ripe field for immigrants. Our delightful climate and cheap lands are very attractive to Northern farmers and to those alien races who are coming to America to find homes. With the close of the war, it is predicted by all authorities that there will be a great exodus from the old countries. Our Southern ports will receive large numbers of these immigrants and Mississippi—especially the southern part of the State—is going to be filled with these aliens. We must be ready to meet these incoming hosts with the gospel of Jesus, and to do that, a strong State mission policy is essential.

Recommendations.

There are some things we ought to do at our associational meetings towards laying the foundation for a more efficient, co-operative work along missionary lines. The supreme task assigned the churches by our Lord is to carry the gospel of Jesus Christ into all the world. This is the task of all the churches; it is the one thing they can all unite on; it is one thing they all should unite on.

In order that their efforts may be the most effective, co-operation is absolutely necessary, and in order that this co-operation may be secured, it would be well for the associations to appoint a committee on co-operation in mission work, this committee to be composed of the representatives of State missions, home missions, and foreign missions in the association. The duties of this committee should be to look after the needs within the bounds of the association, and bring to the attention of the churches of the association the needs in the State and in the world, so as to secure the co-operation of these churches in a missionary campaign looking to the preaching of the gospel of Jesus Christ in every nook and corner of the State, and unto the uttermost parts of the earth.

It is also an evident fact that if we do the work of the Lord, we have got to have trained workers. Therefore, each associa-

tion should take into consideration the question of establishing a workers' conference in the association where the workers can come together and study the best methods for doing the Master's work. In many of the associations, this conference meets on each fifth Sunday in the year and a program is especially arranged for the workers in that association. The committee on co-operation might have this matter in hand and in connection with the executive committee, might plan programs and arrange for meetings.

The association ought to take into consideration also the importance of mission study class work. A mission study course is being prepared and each one of the churches should be urged to put this course on. It might be well also for the churches to appoint mission committees to have charge of the distribution of mission literature among the membership; to keep the churches informed as to what is being done in the way of State, home and foreign missions, and also to organize mission study classes.

There should be progressive Sunday School work done in the State, and each association should put itself on record as being in favor of a denominational Sunday School program. A Sunday School convention or normal should be held in the association and every church should be urged to send representatives to the Baptist State Sunday School Convention.

We should make an effort to get a clear-cut survey of the field. To do this, a committee on the state of the churches should be appointed among the first things done, and all the letters from the churches turned over to this committee so that it can prepare a careful and tabulated statement, covering every phase of our work. Blanks have been prepared for this report and have been sent to each one of the clerks. Others will be provided if you will send to the corresponding secretary at Jackson, Mississippi.

We must all work together to make our associations great spiritual and educational forces in our denominational life. To do this, we must put on constructive, progressive programs, and have vital, uplifting meetings.

Captain W. T. Ratliff, president of the board of trustees of Mississippi College, is rejoicing in the re-election of his son to the office of attorney of the county of Hinds.

Rev. R. A. Eddleman held a good meeting at Carrollton in which four were received for baptism.

The Word and Way objects to evolution because there is too much "monkey business" about it.

Marconi in the Italian army and Edison in the American navy! May they soon have all the war lords in Mars, and keep them incommunicado.

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EDITORIAL.

A WORD TO COUNTRY CHURCHES.

This is not from an unsympathetic critic, but from one who loves the country, the country folks, and the country church and finds much in them all to admire. Neither is it by one ignorant of the conditions that obtain in country churches, but by one who has been in touch with them in more ways than one for many years. The best knowledge of any situation is not to be had from remaining in that situation alone, and so people do not always see themselves as others see them.

The rural communities have shared with the rest of the world in the general uplift. The improvement in living conditions is very marked through the country. They are not yet what they ought to be and not what they are going to be, but vastly better than they used to be. Many a poor farmer now has a telephone in his home; practically all of them have daily mail. The daily paper is considered almost a necessity, and ice is a common thing with some in summer. Autos are honking along every road, and most of these roads are graded and well kept. They are going to be better. Things that were unheard of or luxuries twenty years ago are the common necessities of life now. About the only thing that is left to us as it used to be is the complaint of hard times and the same old country church.

No reflection is intended here on the country church, for it has a precious history. It is the glory of our past and the cause of our present attainment. Without it there would be no church of any sort, certainly not of the right sort, today. It has furnished the brawn and brain power for most that is today in every good enterprise. But the brethren say in their prayers, "past blessings cannot suffice for the present." We are facing new conditions, new problems and difficulties. There is no need for a new gospel or a different gospel, but we must have more of the same old religion. We simply cannot hold our own by standing still. We are moving faster in everything else and we must put to more strength our churches. We have increased our school terms two and three times what they were a generation ago in the country and our

THE BAPTIST RECORD

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church services are in most cases just where they were a generation ago. We have multiplied our activities in every other line but our church life has not made corresponding advance. Once-a-month meeting is still the usual practice in the country, just as it was fifty years ago. This is the weak point in our country church life. We must meet every Sunday to pray, to worship God and study His Word. The Lord's day is one day in seven and not once a month. We may not be able to pay a preacher more, though in most cases we can, but we can come together as a church to learn of Him and do His work. To many people Sunday is a great weariness, not because they go to church, but because they don't go. It is a source of actual demoralization to some in the country. It is God's day and should be used in seeking Him and in fellowship with Him in worship and service rendered in His name. Our improvement must begin here. Let His day find us in His house and not visiting other people or other churches or looking after the cattle or the crops or the fences. We must and will say, "I was glad when they said unto me, Let us go up unto the house of the Lord."

A SUGGESTION TO THE SCHOOL PEOPLE.

Anyone interested in the good of the country, especially the schools and the young people, must be pleased with the growing attention to the part of education that has come to be called home science or domestic science, especially that part of it that endeavors to produce better cooking and more sensible and sanitary housekeeping. Let us hope that the present interest is not a passing fad, a fictitious concern that merely advertizes the school and seeks to draw patronage or satisfy those who are asking for bread by giving them a stone.

There is certainly great need of improvement in the matter of general hygiene and certainly the cooking in many homes could be improved, both by teaching what kinds of food are wholesome and the proper way of preparing them to be at the same time wholesome and palatable. Many of the common diseases are of dietary origin, and the efficiency of our people, both physically and mentally, can be greatly improved by prescribing and using the right kind of food. The colleges are recognizing this and are seeking to supply courses in home science in accordance with the growing popular demand. The public schools in the cities and larger towns are doing well along this line, but where the work is greatly needed, it seems the more difficult of attainment.

The ordinary graded public school in the town and country is getting but little of the benefit of this awakening. The colleges and even the agricultural high schools reach but a small part of the masses, and not that part where the need is greatest. The ordinary public school cannot employ a domestic science teacher and the ordinary literary teacher is not prepared to do this work.

There is no need of daily instruction in this line, but it can be done and ought to be done once a week or once a month.

Why not have one or more teachers of this department in each county whose business it shall be to go from school to school and give a half a day to giving lessons and demonstrations in this department for the benefit of the whole school? Why not make it a community day when the mothers and the whole family, if necessary, could be present, showing in it and getting the benefit of it? Nothing would probably elicit more interest in the school or produce better community interest all around. Teachers and county superintendents and parents could profitably co-operate in this. And there are other departments of school work that could be profitably carried on according to this plan; say the classes in music and expression. Now, somebody get busy.

FOUR BOYS AND THE BITTER WEED.

There is a man who sometimes reads The Baptist Record, whose experience makes this story. If his eyes fall on this, his pardon is asked for bringing in his family history—a section of it. He had four boys. They were average young fellows with the usual amount of energy which made them capable of doing good or of making trouble. Unless they were kept busy they usually made unpleasant business for others. On a rainy day when they didn't have room enough they sometimes made trouble for one another. They went to school and had their usual small tasks around the place. But this was hardly enough machinery or load for the amount of steam they carried. Sometimes a full head of steam was generated and accumulated and an explosion was threatening and dangerous. Fortunately, though some might have thought it a misfortune, there was a yard full of bitter weed around them. Whenever the steam pressure got too strong and there were symptoms of "popping off," there was the safety valve of the bitter weed, and it became a popular health resort. When the danger point was reached, the father would point the way to the bitter weed. They went at it usually with energy and a chuckle. If they were not in a good humor when they began, at least they always were when they got through. It always reduced the temperature and was an invigorating tonic, physically, mentally and morally. They grew under it to be very respectable and useful members of the family, and incidentally the bitter weed was cleaned up. It was a sword that cut both ways.

The pastor, hearing about the bitter weed experience, sought to utilize this principle in his church and found it brought good results. He learned to keep his people employed. They didn't have time to fall out with one another and hardly had breath to waste in finding fault with the preacher. There is no doubt that many of the church troubles that arise come from time hanging heavy on the hands of the members. Per-

sonal work is a good substitute for "personal remarks" about one another. A mission collection taken at regular and frequent intervals will reduce the temperature in a heated partisan controversy. Interest in the orphanage and help sent to the hospital will save many a man and woman from spiritual orphanage and being fit only for a spiritual sanitarium.

The writer knows a large and financially able country church which is suffering from the failure to be kept busy doing helpful work in the kingdom. They have about two hundred and fifty members, but only a spasmodic Sunday School, no prayer meeting, no young people's union, no Woman's Missionary Union. But one thing they always have and that is trouble in the church. There are always cases for discipline. The members are sore with one another and grouchy. There is plenty of confusion and constant complaining. They are like a lot of young mules in a close lot—nothing to do but kick one another. Spiritually dyspeptic and gouty, it is an unhappy lot. They sorely need to be put to work, and kept at it. Where is this church? Look around you; it may be you will find it in your neighborhood.

THE COLLEGE OF HARD LICKS.

That discipline is best and that training is most effective which enables a man to hit the hardest lick, to bring all his strength to bear and to raise his strength to the highest power in working out a great purpose. Usually this is done by bringing up boys and girls in schools where they are taught in the books, but not always. The value of the discipline in school is that the boy or girl is given the opportunity to do regular and hard work under competent supervision. It is the work that counts and not the fact that he spent so many years in college or came away with a diploma. If real work has not been done he would much better have been somewhere else where he could have been made to work or where he would have taken pleasure in work. It is a sad disappointment when a boy is sent to school and he refuses to take an education. Much better would it be for him to be at manual labor.

This truth ought to be borne in on the minds of both the educators and those who are seeking to give their children an education. It is well and necessary to make every honorable endeavor to secure the attendance of a large student body. The more chance for doing good. But it would be a calamity and a sin against our generation to secure a large attendance and be satisfied with that, not seeing to it that the supposed students are doing faithful, steady work. It is not the attendance at school that counts, but what you do after you get there. The conditions in our colleges ought to be favorable to hard work, to make work a joy and a necessity. In every way a premium should be put on honest work so that the doing of it may be an exhilaration and a triumph.

Idleness is ruin, and laziness is an almost unpardonable sin.

In seeking a school for your boy or girl, see where he is expected to study, where he will be discounted if he does not study. See to it that dress is not the test of good standing and social functions do not demoralize and dissipate his mental energies. It is only work that counts in this world. The man that can do the most of it is a genius and he who can do it best will always come out on top in this world. If boys and girls do not learn to work their minds while in school, they are liable never to learn it. The shiftless habit will become fixed and a wasted life is almost a certainty. It is not always the curriculum in the catalogue, but the way the work is brought up in the class room that makes the man. It is better to do good work in an academy or high school than sorry work or no work in the University of Top Notch. This is not to undervalue a full and satisfying course of study in the schools, but to insist that the work be faithfully done and that boys and girls be sent to those schools where the atmosphere is favorable to hard work.

But a boy is not through the college of hard licks when he gets his diploma. He has learned then to strike hard, but he will have to learn afterward, if he has not already learned, to take hard licks. It takes this to make a man worthy of the name, and the world is sure to give it to him. It is standing just outside the door when he comes off the platform with his diploma, "laying for him." He may have escaped "hazing" in school, but he will get it when he comes out. The boys may not have initiated him into the painful mysteries of a "fresh" or "soph," but he will be put through when he has "graduated." He had as well make up his mind to take it like a man. It may last a good while, perhaps several years, sometimes for life, but if he has strengthened his mental and moral fibre while in college, it will make a man of him. He will meet the disappointments and discouragements with a patient purpose. If he falls, he will get up. If he fails, he will come again. He will remember that God is with him and the hard licks will be the making of him.

REPRESENTATION FOR WOMEN.

Several weeks ago there was a suggestion thrown out in The Record that our women should be given representation on the boards of trustees of our various institutions. I have been waiting and hoping that some one would take up the suggestion and discuss it through the columns of The Record, but, as yet, no one has done so.

In order, if possible, to provoke others to express their opinions on the question, I would like to submit a few reasons why I think it imminently proper that our women should have representation on these various boards. As follows:

First, Our women are as well, if not bet-

ter, informed as to the workings and needs of our institutions as our men. Therefore, they are capable of making as intelligent and as judicious trustees as our men.

Second, That our women are seriously and sympathetically interested in the welfare of our institutions, no one will deny. As a class they are more disposed to help and less disposed to criticize than our men. This fact prepares them to make good trustees.

Third, Woman's counsel, with its characteristic reasonings and intuitions, is needed in our boards of control. Who knows better than our mothers in Zion what our orphanage, with its nearly 300 children, needs? Our mothers have and should have large authority in the management of our homes, in the rearing of the children. What would our homes be without the counsel of our mothers? Our orphanage at Jackson is the home our denomination has provided for homeless children. Our mothers should have a voice in deciding the policies and appointments of that home. Who knows better than our women what our hospital needs? A sick chamber would be a dismal dungeon without the planning and presence of woman. Little things (†) a man would overlook as insignificant and unnecessary, she would think of and have put in. No one knows better than our women what kind of a college we need for our girls. Their advice is needed in determining the curriculum and the character of the discipline. And so far as I am concerned, a woman's counsel would not be objectionable on the board of trustees of Mississippi College. Women know what boys need, too.

Fourth, Women are liberal in their financial support of all these institutions. I would venture the guess that there are more women represented in the endowment of Mississippi College and in contributions to the orphanage, the hospitals, Mississippi Woman's College, and Clarke Memorial College than men. Baptists have always stood for democratic principles. Taxation without representation is not a Baptist principle. Our women have voice in the affairs of the local churches; why not let their voice be heard in the larger denominational work?

Let us hear from others on this question. Since the suggestion was made in The Record, I am sure our editor would gladly give space to a friendly discussion of the matter. How would a resolution like this take with the brethren at the convention next fall, as follows?

"Resolved, That the committee on nominations be instructed to nominate one-third as many women as men on the boards of trustees of the following institutions: Baptist Orphanage, Jackson; Baptist Memorial Hospital, Jackson; Mississippi Woman's College, Hattiesburg."

Fraternally,
J. D. FRANKS.

Durant, Miss.

CONTRIBUTED ARTICLES

SOME IMPRESSIONS MADE ON ME BY A FEW DAYS' VISIT IN THE MISSISSIPPI WOMAN'S COLLEGE AT HATTIESBURG.

1. I was impressed with their commodious buildings and beautiful grounds. Students have there a comfortable environment.

2. I was charmed with the strength of character, devotion of soul, broad vision, splendid scholarship, common sense and loyalty to purpose to the main things in life on the part of President Johnson, his royal wife and the members of the faculty whom I met. A girl's entire interests will be safe in their hands.

3. The loyalty and enthusiasm for the college on the part of Hattiesburg Baptists and the visitors to the encampment greatly impressed me. This co-operand backing on the part of the college's closest neighbors speaks mightily for its merit. Nothing but words of praise greeted me everywhere for the college and its great work.

4. My very soul was delighted at the fine Christian spirit and spiritual atmosphere manifested there. I am told that all, save one, of the students this past session were converted. She was saved in the encampment on the first evangelistic appeal. This speaks volumes of praise for this college. President Johnson wants salvation, consecration to service in God's kingdom to come to his students as well as education and mental equipment and culture. I count this soul-winning spirit in the college as one of the chief assets of Mississippi Baptists. Our Christian schools ought to be maintained, not for the benefit of the teachers or trustees, but for the benefit of the people supporting them. These schools should send back to the churches and communities saved, consecrated, trained, cultured, home and church builders, leaders in all the enrichment movements to uplift men and glorify God.

Mississippi Baptists do not yet realize the kingdom asset they have in this great school for women. Let them give it all it needs in prayers, goods, money and equipment.

L. R. SCARBOROUGH.

Things do not get brighter in the disturbed areas of the world where men face each other with gun in hand. Poor Mexico is bleeding to exhaustion with repeated wounds from her own people. The Russians have been making a desperate stand for Warsaw in Poland, but are on the point of losing it now. The killing continues in other parts without changing results materially. Surely God means to teach us some much needed lesson and will bring great good out of this terrible carnage. He will somehow make the wrath of man to praise Him and the rest He will restrain.

MODERN EVANGELISM WITH ITS EVIL TENDENCIES.

Soul winning is magnified, while doctrinal preaching is minimized. The last clause of the great commission to the church is being ignored to an alarming degree. Let it be understood that I am not opposing the first duty enjoined in the commission, "Go ye therefore and make disciples" (math-e-teu-satē). But equal emphasis should be given to the remainder of the commission. Baptize, that is, immerse them as they accept Christ as their personal Savior, for no one is entitled to baptism until they have been made disciples. But, the last duty enjoined in this commission, is the one that seems to be so greatly neglected. "Teach them" (didaskentes-autous). Now, with the present conditions the man that honors God by regarding this commission in full, will have a hard work, it matters not where he labors.

Let me here say that this article is not written in the spirit of controversy, but because my very soul is in this question. I heard a preacher prominent in Baptist affairs, recently say in the presence of a representative body of Baptists, that some preachers would go around preaching doctrines, while sinners would die and go to hell, and it appeared to me that the statement was made as a thrust at the true minister whom God requires to teach as well as baptize.

We so often hear people say, "I do not believe in doctrinal preaching." Those who make such statements ought to take time to see what the word means. Doctrine (Latin *doctrina*) learning, *docere*, to teach, teach a principle, a precept of a tenet, so people who do not believe in doctrine, do not believe in teaching anything.

Now, suppose we compare Paul's position with reference to the duty of teaching those who have been baptized. I refer you to Acts 15:36-41, also 16:1-5, Acts 15:36-41, "Paul said unto Barnabas, 'Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do.'" Verse 41, "And he went through Syria and Cilicia confirming the churches."

In Acts 16:4-5, "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem, and so were the churches established in the faith and increased in number daily."

Here we have an account of one of the prince of preachers with his co-laborer visiting churches in order that he might establish them in the faith, and it resulted in additions to the churches. The doctrinal preacher, or the man who lays special emphasis on the distinctive tenets of his church is not to be despised. (1 Tim. 5:17) "Let

the elders that rule well be counted worthy of double honors, especially those who labor in the word and doctrine."

Paul's idea of a doctrinal preacher was the very opposite of some of the modern evangelists. I am of the opinion that we are greatly in need of doctrinal preachers, men who can present the truth in its purity and simplicity, and without any abuse to any Scriptural and logical reasoning is the need of the day, (Acts 17:2), "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead, and that this Jesus whom I preach unto you, is Christ." And Paul reasoned with the Jew and used the Scriptures upon which to base his arguments.

I discussed the Lord's supper with a noted debater, and yet his two hours was spent in ridicule and abuse of the position we occupied without referring to the Word of God a single time. Now, why not as a people who claim to have the truth, the whole truth, and nothing but the truth, give it to the world in its purity?

Brethren, let's speak out on this important question. I am for the cause of the Master as directed in His Word.

I hope to write on some other very important things soon. I feel there ought to be an awakening along several lines of Bible study.

Yours truly,

E. H. GARNER.

Beaumont, Texas, 1660 Laurel Ave.

WHY TAKE A SEMINARY COURSE?

Many young brethren are now considering the matter of a seminary course. Some of them are hesitating for one reason or another. In this article I wish to urge the importance of this great matter.

The first great reason for taking a seminary course is that the man who is called to preach is called to fit himself to preach, and if he is called to fit himself to preach, he is called to avail himself of the opportunities for training. This, it seems to me, is a self-evident proposition. The young minister should leave no stone unturned to fit himself for the ministry.

In the seminary in Louisville we have all the elements of a thorough seminary training. The curriculum is complete, it is practical, it is based upon the soundest and the highest scholarship. The studies are related directly and vitally to the work of the pastorate. The man who gets the seminary training goes out a man of far greater power than when he entered.

Louisville is a splendid center in itself. Here are great churches and great pastors. Here many distinguished men come from the ends of the earth during the year, and students in the seminary have the opportunity to hear them. So also the student in the seminary has the opportunity of visiting splendidly equipped Sunday Schools, and comes in contact with great organizations for social work, thus obtaining inspiration

HOW IS THE HOSPITAL?

I am sure that our people of three states, and others, will be glad to hear something as to the progress of the Tri-State Baptist Hospital, located in this city. It is my pleasure to make the following report, first, as to the

Marvelous Success.

Since Mr. A. E. Jennings and his associates on the supervising committee took charge of the institution it has been paying expenses and yielding a considerable income. Indeed, it is the expectation of the management to pay \$40,000 on the indebtedness during the current year. Under the depressing conditions, with reasonable prices for patients, and quite a good deal of charity work, this is certainly one of the wonders of war times. Expenses have been reduced, popularity has increased and efficiency has been manifested. The hospital today is doing a great business.

More Room.

The lack of room is about the most serious difficulty now in the way. The present building is crowded, at times, beyond the highest limit. There is especial need for rooms at more moderate cost. It is also very desirable that better provision be made for a larger and more satisfactory charity service. Hence the enlargement of the accommodations is imperative. A new wing is to be built at once, which will double the present capacity.

More Money.

Mr. Jennings proposed at the last meeting of our local association, the Shelby County Association, that we pledge ourselves to raise \$50,000 of the necessary \$100,000. The association unanimously and enthusiastically assumed the task. More than that, the amount will be raised. Now the three states are asked to raise the remaining \$50,000. When it is remembered that most of the patients come from outside of Memphis and Shelby county, and that the institution is the property of three State Baptist Conventions this proposition is more than reasonable. What say you?

A. U. BOONE.

Memphis, Tenn.

A certain brand of soap is advertised by the picture of a little chicken under which is written, "Has never scratched yet." But about the first thought that comes into anybody's mind is that the chick is sure to scratch if it lives. There are some people who advocate the sprinkling of infants and making them members of the church, on the ground that they are pure and innocent. But everybody knows that the nature of the child is not pure and needs only time to manifest its perversity and sinfulness. We heard an eminent Presbyterian theologian of Princeton, say that according to the Presbyterian standards their children were baptized because they were already born again, but the average Presbyterian has too much sense to believe this.

Education Commission

For the past two weeks have been in the country between Gloster and Summit.

Spent six days in a meeting at Mars Hill church, where Brother J. A. Chapman is the pastor. Twenty-four were received in the church by profession of faith and two by letter, and a most liberal offering made to the Education Commission. From there I went to Mount Zion church, where I spent five days with Brother B. L. McKee, who is the pastor. Nineteen were added to the church—fifteen of that number by profession of faith and a good offering made to the schools. God bless these faithful preachers, who are doing great work in the rural churches.

Rev. W. A. Hewitt, of Dallas, Texas, was on a visit to his home near Mars Hill church and attended services several days, and made a good offering to the schools. Old Mars Hill church has turned out some great men, the Hewitts and Godbalds, and many others.

Yours for success,

W. E. FARR.

A personal interest attached to the meeting recently in which the editor assisted Pastor B. R. Hughey at Mount Zion church in Tate county. It was in half a mile of the church that he was born; his father was pastor here for many years in his early ministry. His father and mother were baptized into this church. His grandfathers and grandmothers were all four members of this church. Many old friends and relatives are still here whom he had not seen for many years. It was a joy to hear people saying every day, "Your father baptized me, taught me, married me or was my pastor." Pilgrimages were made to many places with precious memories. But the best of all was we had a great meeting. It was election week and naturally people were deeply interested in it but they came to church till the crowds surpassed anything we had ever seen in a country church. Twenty-two were received for baptism and as the pastor was not well the visiting brother was asked to bury them with Christ in baptism, which he did in Hickahaly creek, which from almost one end to the other, has been the baptistry for many churches for nearly a century. Mount Zion is a church of great latent strength, of immeasurable possibilities as well as sacred memories and honorable history. Pastor Hughey is known everywhere as a fearless, outspoken and true man. We regret his being in ill health.

Now that the "first primary" is over, many people can settle back to some more profitable business. A large number of people didn't get what they wanted, but a still larger number of them did. The true patriot will now seek to make the best efforts for an honorable administration in all matters, State and local. We hope those who succeeded at the time of the election may be even more successful in the execution of the duties of their offices.

from many sources in addition to the work done in the class room.

One matter of great interest for religious people in Louisville is that during next winter the famous "Billy" Sunday expects to hold a meeting in the city of Louisville. Plans have been made and the arrangements completed. Perhaps this man is the most striking and powerful of all evangelists before the world today. He has his faults, but he has his merits. Students in the seminary will no doubt find much to criticize, but much also to approve in his preaching and his work. At any rate, he will afford them a splendid opportunity for studying evangelism.

If any reader of these lines hesitates regarding a seminary course, let him write to me. I will gladly take the matter up, and we will do what we can to help him to a decision and to enable him to carry out his intentions.

E. Y. MULLINS,
President Southern Baptist
Theological Seminary.

A GOOD IDEA.

Under the caption of "Something to Think About," Brother Lipsey, in a recent editorial, calls attention to the growing sentiment in favor of Mississippi Baptists uniting their efforts on one encampment, somewhere on the coast. It strikes me as a mighty good idea. The coast country is the place of all places in Mississippi for an encampment because of the opportunities there for real recreation. In planning for a great encampment we must provide for a "good time" in more ways than one. A good program does not, of itself, attract many of those who most need to be reached by an encampment. Most of our young people, and many who are not altogether young, like a little fun along with lectures and training classes; and for frolic and fun, what is better than bathing and boating and fishing? Who would not be glad to leave North Mississippi in hot July and travel all the way down to the coast for such a combination of serious work and wholesome amusement? Texas Baptists acted wisely in locating their great encampment on the far-off coast at Palacios. There the multitudes gather from their cities and plains and mountains, in spite of great distances.

And then, too, something might be said for one encampment in the State instead of two, on the score of its unifying influence in our denominational life. And locating it on the coast would make it a mighty missionary force where such forces are greatly needed. I think it is indeed "something to think about."

Amory, Miss. R. C. BLALOCK.

While in a meeting near by, the editor was called to Coldwater to conduct the funeral service of Mrs. S. L. Darby. She was one of the two remaining members who constitute the church at its organization in 1873, and for a long time one of the most useful. She sang to the glory of God on earth and now has joined the choir invisible.

Mississippi Woman's Missionary Union Page

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Direct all communications for this department to the editor.
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MISS MARY HATFIELD, Correspondent. Raymond
MISS M. M. LACKEY, Correspondent. Jackson
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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

"Our State for Christ, our rallying cry;
Christ for our State; our hearts reply,
And lift to heaven an earnest plea
That He its Lord and King will be.

"Tis ours His banner to display,
With loyal heart His call obey,
Lift high the standard of His love,
As forth at His command we move.

"Thou who art ever nigh
Guarding with watchful eye,
To Thee aloud we cry:
God, save our State."

We are receiving a number of letters from sisters who say something like this: "We cannot do much for outside matters this year; our own church needs our every dollar." Beloved, what do you mean by "outside matters?" Is there such a thing as an outside matter in the kingdom of the blessed Master? Are we so near-sighted that we can see only the things immediately around us? If you had one child at home and another across the continent, or across the water, would you feel that all your love and care and time should be given the one nearest you? In this quarter devoted to State missions we beg that you will remember the neighbor church and divide your substance, even though you feel it to be a mere pittance.

We are receiving letters from sisters also, which say they have not received literature especially report blanks; some say the literature has been received, but no blanks. Every package of literature sent from this office contains report blanks. And a package, sometimes two, have been sent to each society president whose address we have. Then why this inquiry? I will tell why, in some instances: The literature is never opened! It goes in the mail to the home or the office of the husband, and since it is of no immediate demand, it is laid aside for "a more convenient season." When that time comes, it has been forgotten, or misplaced. Again, the literature is sent to the name of the president as we have it on our books. New officers have been elected, and when the old president receives the package, it is not specially interesting to her; so she neglects to hand it over to the proper party.

Now, beloved, this does not mean you, of course! So please pass it along to the sister who does need it—and so help your secretary.

Has your society begun the study of the "State Mission Manual?" If not, won't you send a dollar for a dozen copies to Dr. J. B. Lawrence, and take up the study at once? You will find it well worth your while in every way.

The supply — one thousand copies — of "Ideals of the Mississippi Woman's Missionary Union" has been exhausted. Shall we have another edition brought out, sisters? Let us hear from you.

A week spent in the Trinity Association Sunday School and B. Y. P. U. Normal, at Mantee, studying W. M. U. work with the women and girls was a delightful experience of your secretary. We were together long enough to become acquainted, and to talk out of our hearts to each other regarding our part of the work in the kingdom. We look for splendid results from that meeting.

At the close of the normal we had a rally day in Okolona, embracing the W. M. U., of Aberdeen Association. It was in truth a great day. Our State president, Mrs. Riley, was present, together with a number of ladies from her own society in Houston. She spoke on several phases of the work, but she was superb in her very practical, uplifting talk on "Personal Service." Mesdames Blalock, O'Bryant and Holcomb, pastors' wives in other churches in the association, were present and lent helpful counsel. The rally was fixed as a quarterly affair, and will prove a blessing. A full report will appear on this page shortly from the chairman, Mrs. Blalock, of Amory. We trust other associations will follow suit.

Our Miss Traylor is making a day-by-day canvass of societies in Lawrence county and Strong River Associations these August days. Good reports come from her earnest work. Remember to pray for your secretaries these days, beloved. The roads seem long and rough, sometimes, and the weather hot; but, oh the need is great, and we keep on and on; and the blessing comes.

Our State mission quarter is upon us. The programs for State Mission Day have been sent out and each society urged to observe the day, and take up at that time an offering for our own State. In this issue our page is devoted largely to this important subject. Please read the splendid plea of Mrs. J. R. Fizer, which she is sending out to the women of South Carolina. What she says of them, we pass along to the sisters of Mississippi; for it could not be better said, and surely the wisdom of the message will touch all hearts that hold love for the Master—and for their own.

Columbia, S. C., August 3, 1915.

Dear Friends:

Some days ago I read this definition of State missions: "It is the co-operative effort of the churches in any given State to bring everything human and material in the State into right relation to God and into His service, and to where they will minister to the world." Is not this the true State mission program? One that concerns not only man's attitude to God, but the relation of man's material possessions to Him, as well. Have we not been stressing a one-sided program? Have we not been holding out one hand to lost souls and with the other grasping our material possessions?

As we gather in this season of prayer, may the burden of our cry be that we may be taught to "let go" in His name.

The progressive plans of our State mission work cannot be fully put into operation, because, as Christians, we have not rightly adjusted our possessions or rather His possessions, for is He not the owner of all things?

May State Mission Day be a time when we shall tarry until we be endued with power from on high, a power that shall be evidenced in a determination to save our beloved State for the Master. Let us not depend wholly upon the offering that shall be made on August 30th, but rather make of this a nucleus about which we shall build. How? Do you ask? By setting a high aim and then definitely planning to reach it. We suggest as one method, appointing a committee to study the women membership of the church with a view to dividing into groups, that is, one group that can give twenty-five cents each, another fifty cents each and so on, until every woman has been placed. Let these women be visited personally the high aim of the society and the reason for it plainly stated, and then the definite amount needed from each to reach the aim.

We are more and more convinced that apportionments could often be met by more systematic and definite planning. Of course, this calls for work on the part of some, but are there not those who are willing to set aside duties that pertain to things secular and heed the Master's call to help?

Dear women gathered for prayer, let us hear God's message to us at this time. May August 30th, 1915, be a day when great power shall descend, a power that shall lay hold not only of our hearts, but of our material possessions as well; that we may count it a glorious privilege to present them in love to the Master.

Yours with love and for success,
MRS. J. R. FIZER.

The Mormons have been given a solar plexus blow by the proving that the book of Abraham in their so-called Bible is an unquestioned fraud. The "translation," which Joseph Smith said he made of it, doesn't "touch hair nor hide" of the original, which has been shown to be simply some prayers for the dead by heathen Egyptians.

NEWS IN THE CIRCLE

MARTIN BALL

Pastor Martin Ball will assist Pastor S. W. Sproles in a meeting at Sunflower City, beginning the third Sunday in this month. This is a new church. The prayers of all Christians are solicited.

Dr. W. C. Walker, pastor of the First church, Rome, Ga., is spending his vacation with his father-in-law, Rev. D. C. M. Bigham at Pontoc. He preached two great sermons for the Baptist flock last Sunday.

In a great meeting held by Evangelist T. O. Reese, of the Home Board, at Decatur, Ala., there were fifty-two additions to the church. A large majority of them were adults. The church was greatly strengthened.

The parental neglect of children is fearful in our State. It is estimated by one who had experience that seventy-five per cent of the children who get into trouble comes from the flagrant neglect of parents. This is alarming.

Rev. J. A. Bell's son, Hunter, has surrendered to a call to the ministry. He will enter Hall-Moody Institute next session. His father once worked in Mississippi. He now says, "I am the happiest man in Tennessee."

Pastor R. L. Motley, of West Point, recently conducted a great meeting with the saints at Martin, Tenn. It resulted in forty-five additions to the church—thirty-three by baptism. The entire town was touched.

Pastor T. L. Holcomb will begin a tent meeting at Pontotoc, August 29. Rev. H. R. Holcomb, of Waycross, Ga., will do the preaching and the Clarke Memorial quartet will have charge of the singing. Several country churches will co-operate.

The church at Blaine has just enjoyed a splendid meeting. There were fourteen additions—ten by baptism. The house was dedicated last Sunday night. Dr. H. L. Martin preached the sermon. Rev. J. A. Ousley is the efficient pastor.

The Sunflower Association will meet with the church at Clarksdale, September 7th, at 2:30 p. m. We are expecting representatives from all our general interests in the State—including the W. M. U. and Y. W. A. work.

Evangelist Frank Wells, recently delivered his lecture, "Jerusalem under the Turks," in the First church, Fort Worth, Texas, to 3,000 people. The church is said to have the largest auditorium of any church in Texas, and is always crowded on Sunday to hear Pastor Frank Norris.

A recent issue of the Western Recorder was thoroughly Baptistic. Several articles, with some terse editorials, spoke out in unmistakable notes in answer to the question,

"Why Be a Baptist?" We are swinging around in the right direction.

At the last service, Dr. J. E. White held with the Second church, Atlanta, before taking up the work at Anderson, S. C., he preached to a large audience, married two couples, baptized one, received two by letter, and the congregation presented him a chest of silver.

The cause is moving on steadily at Clarksdale. Congregations good in spite of the fact that many people are away on vacation. One splendid young man was received into the fellowship of the church last Sunday morning and considerable interest shown in the work.

Dr. R. A. Kimbrough, of Texas, aided Pastor T. A. J. eBasley in a gracious meeting at Sherman last week. A large number of people were converted. Over twenty were baptized. Dr. Kimbrough should be kept in this State. As Dr. Gambrell would say, "He is our sort."

Wayland College, Texas, has elected Dr. O. L. Halley, pastor of the First church, Plainview, Texas, to the presidency, and he will begin his labors September 9th. Rev. I. E. Gates, who has had this work, becomes assistant pastor to Dr. J. Frank Norris, First church, Fort Worth.

Mrs. Solomon Ginsburg will sail from New York, August 17th, for Rio de Janeiro, Brazil. She has been in the homeland for some time for her health. Rev. Solomon Ginsburg is field secretary of the Brazilian Baptist Publishing House. They have done a great work in the Brazilian republic.

Pastor Harry Leland Martin has secured the leadership of Dr. Henry Alford Porter, of Dallas, Texas, with his singer, Robert Jolly, in a meeting at Indianola, beginning September 20. The church invites all the pastors of the Delta as guests during the meeting. Brother Martin and his noble church are continually doing graceful things.

Mississippi Woman's College

offers the highest courses in Literary work, Music, Expression, Art and Home Science. All expenses in Boarding Department, \$214. All expenses in Industrial Home, \$145. New \$50,000 Administration Building. All modern conveniences. All girls given Swedish System of Gymnastics free in spacious new Gymnasium. Send \$10 room fee which pays for physician and trained nurse and secure a room. All students take Sunday School Normal Course and Old and New Testament.

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Hillman College, Clinton, Miss.

The meeting at Mt. Pisgah church, in Carroll county, recently held, was the greatest this scribe ever held. On Thursday night of the meeting there were twenty-five professions of faith, nearly all grown people. Mr. Felix Ricketts, the most prominent citizen in the community, was converted and baptized, with many others. Pastor Muirhead is happy.

Miss Louise Barnett, of Prentiss, is recuperating from an operation at the Jackson Sanatorium.

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"I was away from home most of the time, engaged in evangelistic work of the Baptist missionary cause. At last we sent for Baughn's Pellagra Treatment. When she began to use it, her arms, face and hands were a sight to behold. After one month's treatment, to all appearances, she was well. I would advise all sufferers from that disease to give this remedy a trial. Use this testimonial as you see fit."

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LIFE OF NORVELL ROBERTSON.

By W. P. Chambers.

Our author says:
"My plan was to be absent two years, and then return to my native place. But the subsequent events demonstrated that the course which an all-wise Providence had marked out for me was very different from that which I had marked out for myself. I was now cast upon the world in a strange country, without friends and without money. Times were hard, and money was very scarce, so much so, that no kind of labor I could perform would command it. Hence, I was compelled to resort to labor on a farm. But before commencing at that, I engaged to drive a wagon to Savannah for a Mr. Cawthon, and put my mare in to make up the team."

"She was of a wild, scary nature, and caused the team to run away with the wagon twice in going down. The second instance of this kind occurred about eight miles above Savannah, near a place called Cherokee Hill. Just after we had got the horses stopped two men came riding down the road, one of whom was Peter Stoner, who lived near by, and the other was a traveler, who said he lived in North Carolina. On learning the particulars of our adventure, the traveler bantered me for a swap. Being in the right mood for a trade, we soon came to an agreement, and I got a horse, which if it had not been a dead horse, would have been worth as much, at least, as my mare."

They stopped overnight at Stoner's and next morning the new horse was lying down, and with much difficulty was gotten on his feet. He was left in care of a negro, and the next night he died.

Our author says: "I found myself in a forlorn condition—in a land of strangers, without a friend nearer than Virginia, destitute of money except one half-dollar, and out of employment."

He worked as a cropper that year, with a man named Johnston. But owing to unfavorable seasons, his share of the crop was not very remunerative. Besides there were other untoward events.

By a treaty between the State of Georgia and the Creek Indians, in the fall of 1786, the latter had ceded the lands lying between the Ogeechee and Oconee rivers, and several white families had settled on these lands the following winter. But in the spring of 1787, many of the Indians, dissatisfied with what their chiefs had done, proceeded to kill and drive out the white settlers. In September a draft was made on the militia of Burke county, and it was the lot of our author to again enter upon a term of military service. The object of the expedition was to march to

Carr's Bluff on the Oconee river and build a fort. The militia was commanded by Col. Wm. Clemmer, and was joined by a small party of light horse from Augusta, under command of Major John Peter Wagnon. A somewhat extended and minute account of the expedition is given.

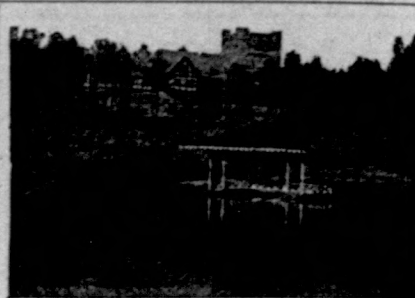
When the little army was within a dozen miles of its destination, a party of Indians suddenly emerged from the head of a cane-brake, and fired on three of the light horse, who were in advance as scouts. One was killed and another was seriously wounded. When the main body saw the scouts running back, pursued by the Indians, they were halted and skirmishers thrown forward. The Indians approached near enough to exchange several shots, but there were no further casualties. Next day they arrived at Carr's Bluff. From the time of the encounter with the Indians, many of the men seemed to be in a state of continual panic.

The force was composed of four small companies. On their arrival they found the equipment of tools so inadequate, as they thought, that they established a camp until more tools should be sent forward. Sentinels were posted around the camp. As indicating the spirit that was rift among them, there was hardly a night passed without a false alarm. A sentinel would fire at what he imagined was an approaching Indian, and run into camp. One incident is thus related:

"At length it so happened that a sentinel that was posted at a large pine was shot at in the night by an Indian; another who was not far from him heard the Indian running and fired at him; and presently another sentinel in another direction fired, ran in and reported that he heard an Indian crawling in the leaves. This, of course, produced a great stir. The guard was reinforced, the sentinels were doubled, and orders were given that half the men remain awake all night. In anticipation of an early morning attack, the whole force was called out and formed in battle array, a short time before daybreak. In the meantime some wolves not far off set up a howling, and numbers of the men thought it was the yelling of the Indians. However, daylight came and no Indians appeared, and we were dismissed."

An explanation of this affair is thus given:

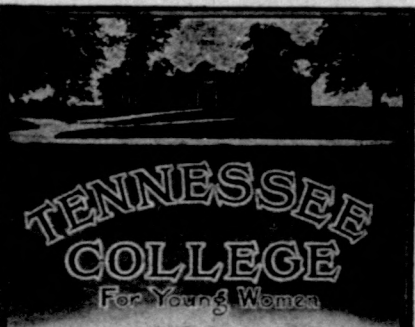
"Hiring substitutes to stand guard became very common among the soldiers. Now there were two men in particular that made it a business to substitute themselves, who concerted a plan to increase their wages by the increasing the fear of the troops. Their names were Daniel Eubanks and John Draper. Eubanks was posted as sentry at the big pine, and Draper about seventy yards from him. About midnight, the latter left



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his post and went around in the rear of Eubanks, and both of them fired almost simultaneously. Draper then ran back to his post and hastily loading his gun, fired again. No one except the parties concerned had a doubt but that it was the work of Indians, until after we were discharged, when they divulged the secret."

But the incident had one salutary effect. Determined to wait no longer for tools, a stockade was laid off, and one company, taking all the tools they had, in one day constructed one side of the enclosure. Each company in turn did the same, and at the end of four days they felt measurably secure from any direct attack of the Indians.

But a new cause of dissatisfaction soon presented itself, thus tersely expressed: "We had plenty of beef, but no salt to season it with, and no bread to eat with it." This resulted in a meeting, and the men after consultation, resolved to evacuate the stockade and return home.

Col. Clemmer was absent, and Major Wagnon finally persuaded the men to remain two days longer, and if no relief came, they would all go home together. No relief appeared, and the expedition ended.

But on returning to Burke county, our young Virginian was confronted by another misfortune. Mr. Johnston, with whom he had worked as a cropper, had sold his place and removed over into South Carolina, so he was destitute of even a temporary home. His share of the corn crop consisted of about one hundred and twenty-five bushels, which he placed in a crib and left that locality. He went to Augusta seeking employment, but meeting with no success, went to a village about four miles distant, called Bedford, where he began to work with a blacksmith named Caldwell. They soon formed a partnership, but after a few months Robertson became dissatisfied and sought other employment. Desirous of improving his own mind, he endeavored to secure a school, but failed.

He had formed the acquaintance of a young man named William Powell, whose mother lived on Rocky Comfort, and who suggested that he could probably secure a school in his mother's locality. Proceeding thither, he succeeded, and began to teach in July, boarding with Mrs. Powell. He writes: "This was my introduction to the family of the Martha Powell, to whose second daughter, Sarah, I became subsequently united in marriage."

His school was composed principally of the children of those who had temporarily fled from the Indians the year before. Times had become more peaceable, the refugees were returning to their abandoned settlements, and a continuation of the school was no longer feasible.

MORTON DOTS.

On the third Sunday in July it was our privilege to have Brother Farr with us in the interest of our colleges. He handled his subject in a way that was both pleasing and instructive to our people, and it will count for denominational education. As stated by Brother Farr, we had other matters on hand, but we heard him gladly and gave him a hearty response.

Brother pastor, if you ever have a convenient time for a representative of the Educational Commission to visit your field, it will be when you are not doing your whole duty; but your people deserve to have a part in this undertaking and the undertaking deserves to be presented to your people. Open your doors to these brethren in the interest of Christian education and trust the consequences to the Lord.

Our Meeting.

We began our meeting with night services on Thursday night before the third Sunday. On Monday afterwards we stretched the tent belonging to the Convention Board. The prospects were very bright, but winds and rains and sickness came to interfere, and finally forced us to abandon efforts. Six were received by letter, but the unsaved were not reached. We hope to try again later in the summer. The pastor did the preaching, while the singing was in charge of Brother Robert Cooper, of Aberdeen. He is an excellent soloist, a good leader and a very adaptable helper.

Our pastors ought to keep him busy.

Our Pastor's Home.

Most likely the writer is the first resident pastor Morton Baptists ever had. So when he went there he was without a home. Failing to find a suitable house for sale, they resolved to build. Realizing the helpful influence of religion on business, the head of the Hall-Legan Lumber Co. volunteered their most liberal co-operation and today Morton Baptists and their friends are justly proud of their neat, substantial, and adaptable parsonage.

The wind played havoc with the tent we were using, and just about the time the pastor's wife thought she was getting things straightened in the new home, along came another storm which piled things up, especially in the dining room. It was a storm of ladies representing the W. M. U. and as is always the case, the pastor's family were made happy and grateful.

BRYAN SIMMONS.

TOCCOPOLA, TULA AND NEW PROSPECT.

Am leaving my present field to attend the seminary at Fort Worth in September. These people of God will ever occupy a large place in mine and my good wife's hearts, for their numberless kindnesses and deeds of love, for their unfeigned faith, for their strong desire to advance His kingdom to the uttermost ends of the earth. The work will be open and I pray the Lord may send them an undershepherd of His own choosing.
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SUNDAY SCHOOL LESSON

BY A. J. AVEN.

GOD'S CARE OF ELIJAH.

I Kings 17:10-16.

Introduction.

"The good reign of Asa in Judah, which continued for forty-one years, was followed by that of his son, Jehoshaphat, who enjoyed a peaceful and prosperous reign of twenty-five years. In Israel, there was a succession of short and wicked reigns after Baasha, under Elah, Zimri, and Omri, and Ahab followed with a reign more wicked than any that had preceded him. If ever a nation needed the ministrations of a prophet of God, it was the kingdom of Israel. If ever a king needed to be rebuked with severity, it was Ahab. For a kingdom whose founders were instructed in the law and worship of the true God to depart so far from that system as to introduce a degrading, idolatrous religion, and not only that, but to make every possible effort to destroy the worship of the true God, was deplorable indeed. The bold wickedness of Jezebel operating with and through the weak Ahab had brought Israel into a sadly degenerate condition morally, yet the Lord did not despair of an improvement. The Lord had put forth efforts to bring about a reformation in Israel. He had sent a prophet out of Judah to Jeroboam with only temporary benefits. The condition of the nation and its rulers demanded more than ordinary measures to improve their moral tone. A strong, fearless, devoted, trusting prophet was needed, and the Lord had one in the mountains of Gilead, who would speak with divine authority and make Ahab and Jezebel, as well as the nation, tremble and listen. Elijah was God's man for the occasion."

Lesson Teachings.

God's Messenger.—There are times in the history of men, churches and nations, when nothing but vigorous action will count. Men may become so addicted to a habit that there is no way of breaking off but by the use of the severest means. Sometimes a church is compelled to make a thorough purging of its membership. When such is the case, and action is taken, the Lord is always found on the side of right. It took a courageous man to stand before a king such as was Ahab and deliver such a distressing message. But God knew His man, and demanded that the message be told.

God's Messenger Protected.—When the message was delivered, God did not leave His faithful servant without protection. So He led him into a place of retirement and safety, and there fed him. What would the follower of Jehovah not be able to accomplish had they that trusting and abiding faith of the old prophets! It is such faith as that which enabled J. Hudson Taylor and his co-workers to establish and maintain the inland missions in China. It

was faith like this which enabled George Mueller to establish and maintain his orphanage in England. "Amid the clefts of the rocks which marked deep valleys, did the man of God hide himself from his furious and numerous persecutors. He does not escape to his native deserts, but remains near the capital in which Ahab reigns, in a deeply secluded spot, where he quenches his thirst from the waters of the brook, and eats the food which ravens deposit amid the steep cliffs he knows how to climb." It is oft times the part of wisdom to retire from the foe, when there is danger of losing life. The very fact of fleeing may be impressions of God for the purpose of saving a man of so much importance. So Elijah was protected by advice of God as well as by direct supply of food.

The Widow's Faith.—Elijah must have presented a sad spectacle to that woman of Phoenicia, tired and worn, tattered and in strange apparel, hot and thirsty, and hungry. She must have been exceedingly astonished, when he made request for drink and food. Though the request was small, it was very great to this famished woman who was then preparing to prepare her last morsel to eat and then die. To that woman, possibly a worshipper of Baal, the man and his request must have seemed strange indeed. But something in the man inspired confidence. When one is true to the service of God and sincere in his conduct with men, men may oppose him, but they respect him. So Elijah at once impressed the poor woman that there was in her presence a remarkable personality. Character is its own advertisement. But the woman could not have been a common or simple woman. "Only a discerning and sympathetic woman would have seen in the tones of his voice and in his lofty bearing, despite all his rags and dirt, an unusual and marked character." "She went and did according to the words of Elijah." In these times of financial stress, we are too quick to say, "We are not able to support the business of the Lord's kingdom. In thus acting, we surely fall far below the faith which Elijah, or the woman displayed. The woman seemed not to question the words of her visitor, but complied with his request, and 'the barrel of meal wasted not.' But more, both the meal and the oil multiplied. Faith has been the source of some wonderful events. Let us impress upon the young Christians the value of cultivating an abiding faith, and then I believe that we will soon see the barrels of meal and the cruses of oil ample for necessary purposes.

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We recently closed a good meeting here, in which Brother B. A. Utley, of Memphis, Tenn., did the preaching. Brother Utley was also with us last year in our meeting. He has won his way into the hearts of our people by his plain, earnest preaching. We feel that there is none better. We had thirty-one accessions to the church—twenty-seven by baptism, and four by letter. Our church was very much revived, and our beloved pastor, Brother Hicks, is happy over the result.

Pray for us that we as a church may be more zealous workers for our Master.

MRS. ETHEL COOPER.



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Mr. Morgan is a graduate of the Webb School, Bell Buckle, Tenn., and the Vanderbilt University. He is a man of strong, wholesome personality and deep Christian character—an inspiration to every boy who comes under his care. His close, personal relations with his boy students, his attention to their work, their talents, their special needs, have given his school a position of high distinction. The citizens of Fayetteville have recently presented him with a \$15,000 building as an addition to his school.

A request to Mr. L. I. Mills, Secretary, Morgan School, Tenn., will bring a catalogue and full information of this school.

COLUMBUS ASSOCIATION.

The Columbus Association meets in Columbus Thursday, September 9-11. The First Baptist church takes this opportunity to extend to The Record and all the representatives of our work to be present with us. The delegates on the railroad should reach here by all means, on Wednesday. We are planning to have a mass meeting on evangelism Wednesday night, and we are very anxious

to have a great number of our people from all over our association here for this meeting. Generally, the larger the town the smaller the associational crowd. We are doing our best to overcome this tendency, and thus have the best associational meeting we have ever had. As chairman of the publicity committee, I ask the best and fullest co-operation possible upon the part of every pastor and church in the association to make this a most meaningful meeting. Let all the churches send me the names of their delegates at once, please. In hope that this session may be a marvelously helpful one, I am,
Yours in His service,
JUDSON L. VIPPERMAN.

PONTOCOLA.

We have just closed what is generally conceded to be the best meeting ever held in the history of this church. Beginning on Saturday afternoon before the third Sunday in July, we had to our help, Rev. J. S. Berry, of Tupelo, once connected with the Baptist Orphanage and Baptist Record, for two days. He did good preaching and is much beloved by our people. Monday evening Rev. S. A. Thompson came to assist and held forth the Word of God, with great power, for nine days, with telling results. We realized God's presence from the very first service.

The meeting was great, in that we received a greater number of members than any meeting ever held before. We are greatly strengthened in numbers, but we feel that our greatest strength was received spiritually. One helpful feature of the meeting was our early prayer meeting before the morning and evening services, the men going to the grove and the women holding services in the church, thereby calling more of us into service, and we found that the sweetest blessings are received through service. May the Lord continue to shower His blessings on our church and to follow our beloved pastor, Rev. W. L. Coggins and Brother Thompson, to their meetings held in other fields.

We have installed a church library on a small scale, and hope to increase our supply, as time demands, and means permit.

The visible results of the meeting were twenty received for baptism and five by letter, a total increase of twenty-five.
LENA POE.

Shannon, Miss.

DEDICATION AT BLAINE.

Sunday night's service was both dedicatory and evangelistic at Blaine. It was the close of a glorious week's meeting conducted by Rev. H. L. Martin, of Indianola, as preacher, and Mr. Talmage Smith, of Sumner, as leader of the singing and soloist.

Rev. J. A. Ousley, the pastor, who has led the work here for the past two years, read an appropriate Scripture for the dedication, and gave a brief history of the four years' work of the Blaine Baptist church. The local male quartet sang, "Lead Me Gently Home, Father." The prayer of dedication was then offered by

NOW READY!

POLLYANNA GROWS UP

The Second Glad Book

Trade—Mark

By ELEANOR H. PORTER
Author of

Pollyanna, The Glad Book, "Miss Billy,"
Trade—Mark

"Miss Billy's Decision," "Miss Billy—Married," etc.

With eight illustrations by H. Weston Taylor, decorative jacket.
Net, \$1.25; carriage paid, \$1.40

"Take away frowns! Draw up the window shades! Put down the worries! Stop fidgeting and grumbling! Cheer up everybody! POLLYANNA has come back!"—Christian Herald.

Now POLLYANNA appears again, just as sweet and joyous-hearted, more grown up and more lovable.

The new story opens with POLLYANNA still a little girl, but she is in Boston amid a brand new environment and among new incidents and new experiences. The latter half of the tale deals with her romance, for, of course, there is a Prince Charming in the background.

POLLYANNA

THE GLAD BOOK

Trade—Mark

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With eight illustrations by Stockton Mulford,

decorative jacket. Net, \$1.25;

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The sales for POLLYANNA, THE GLAD BOOK, have passed the
Trade—Mark

260,000 mark. This is truly a remarkable record, but then, as "The Optimist" (Mr. Leigh Mitchell Hodges) wrote: "POLLYANNA is more than a book, you know. * * * And when after POLLYANNA has gone away, you get her letter saying she is going to take 'eight steps' tomorrow—well, I don't know just what you may do, but I know of one person who buried his face in his hands and shook with the gladdest sort of sadness and got down on his knees and thanked the Giver of all gladness for POLLYANNA."

Clip the coupon.

THE BAPTIST RECORD,
Jackson, Miss.

Kindly ship by mail at once the following books by Eleanor H. Porter:

.....POLLYANNA: THE GLAD BOOK, \$1.25.

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.....POLLYANNA GROWS UP: THE SECOND GLAD BOOK,
\$1.25

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I enclose \$.....

(Signed)

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ADDRESS

The Baptist Record.

160 EAST CAPITOL STREET
JACKSON, MISSISSIPPI.

Brother Martin, at its close the doxology was sung by the congregation. Mr. Smith then sang, "My Aged Mother's Prayer." At the close of the sermon two joined the church by letter and two for baptism, completing a dozen additions to the membership, ten of whom were for baptism. Great praise to God is given for His blessing and for the progressive spirit of this little Delta church.
J. A. OUSLEY.
Tunica, Miss.

MOUNTAIN CREEK.

I have just closed one of the best meetings I ever held with my uncle, Wayne Sutton, at Mountain Creek. Am glad to say my uncle is in much better health.

Am to be with Brother D. W. Moulder at Concord the second week in August.

WAYNE ALLISTON.
Fort Worth, Texas.

TIME AND PLACE OF MEETINGS
MISSISSIPPI BAPTIST ASSN'S.

Association. Place. Time.
West Judson—Zion Hill—Aug. 31.
Pearl River—Bunker Hill—Sept. 1.
Tishomingo—Kossuth—Sept. 1.
Chickasaw—Quitman—Sept. 2.
Oxford—Liberty Hill—Sept. 7.
Sunflower—Clarksdale—Sept. 7.
Tippah—Mt. Olive—Sept. 8.
Columbus—Columbus Church—Sept. 9.
Chickasaw—Philadelphia—Sept. 14.
Deer Creek—Leland—Sept. 14.
Judson—Oak Hill—Sept. 14.
Zion—Philadelphia—Sept. 15.
Bethel—Mt. Zion—Sept. 18.
Mt. Pisgah—Hope Church—Sept. 18.
Tallahala—Thompson's Creek—Sept. 18.
Bay Springs—Antioch, Louin, Miss.—Sept. 22.
Bogue Chitto—First Church, McComb City—Sept. 22.
Lauderdale Co.—Salem—Sept. 22.
Union—Pleasant Hill—Sept. 23.
Calhoun—Vardaman—Sept. 22.
Rankin—Oak Dale—Sept. 28.
Yazoo—Lexington—Sept. 28.
Chester—Fellowship—Sept. 29.
Gulf Coast—Long Beach—Sept. 29.
Perry County—Seminary—Sept. 29.
Lawrence County—Hathorne—Oct. 1.
Carey—McCall's—Oct. 2.
Liberty—New Bethel—Oct. 2.
Oktibbeha—West Kemper—Oct. 2.
Aberdeen—Van Vleet—Oct. 5.
Yalobusha—Oakland—Oct. 5.
Central—Clinton—Oct. 6.
Copiah—Hazlehurst—Oct. 6.
Hobolochitto—Henley Field—Oct. 6.
Louisville—Louisville—Oct. 6.
New Liberty—Fellowship—Oct. 6.
Pearl Leaf—Gilmer—Oct. 6.
Strong River—Palestine—Oct. 6.
Mississippi—Mars Hill—Oct. 7.
Magee's Creek—Spring Creek, La.—Oct. 9.
Pearl Valley—Good Hope—Oct. 9.
Coldwater—Holly Springs—Oct. 13.
Monroe County—Harmony—Oct. 14.
Jefferson Davis—Phalti—Oct. 15.
Kosciusko—County Line—Oct. 15.
Leaf River—Washington—Oct. 15.
Lincoln—Fair River—Oct. 15.
New Choctaw—Canaan—Oct. 15.
Choctaw—Antioch—Oct. 16.
Tombigbee—Providence—Oct. 16.
Lebanon—Ellisville—Oct. 20.
Harmony—Springfield—Oct. 22.
Trinity—Pleasant Ridge—Oct. 22.
General—Neshoba—Oct. 27.
Hopewell—Hopewell—to be set by officers.

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In 48 to 72 hours. No craving for tobacco in any form after first dose. Harmless, no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmaceutical Co., Dept. 30, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER," and positive proof.

GEORGETOWN MEETING.

Our meeting at the Georgetown Baptist church began Sunday, July 4, and continued until Sunday, July 11. We had with us to do the preaching, Pastor-Evangelist W. A. Jordan, of Starkville. Our church was very anxious for a revival, the membership had made considerable preparation for the meeting, and God sent His Holy Spirit to bless us. Brother Jordan brought us a series of real vital gospel messages that

unified the church, revived many, and led six souls to profess Christ as their personal Savior. We received seven additions in all—one by letter, the others by baptism. In all the best religious condition exists in our church and town that has ever existed. To God be all the glory.

Your servant and brother,
J. G. GILMORE, Pastor.

Invigorating to the Pale and Sickly
The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, builds up the system. A true Tonic. For adults and children. 50c.

A PLEA FOR PEACE.

Of the large number of books which have appeared about the war, special mention should be made of "Paths of Glory," by Irvin S. Cobb. It is written in an impartial spirit by one who entered the scene of activities not to report what he wished he saw, or what he thought he saw, but what he actually saw. This is certainly a picturesque and vivid narrative from experience by a disinterested journalist whose sole desire was to present actual facts. Here is a passage which will be read with interest:

"Of the waste and wreckage of war; of desolated homes and shattered villages; of the ruthless, primitive exactness with which the Germans punished not only those civilians they accused of firing on them but those they suspected of giving harbor or aid to the offenders; of widows and orphans; of families of innocent sufferers, without a roof to shelter them or a bite to stay them; of fair lands plowed by cannon balls, and harrowed with rifle bullets, and sown with dead men's bones; of men horribly maimed and mangled by lead and steel; of long mud trenches where the killed lay thick under the fresh clouds of all this and more I saw enough to cure any man of the delusion that war is a beautiful, glorious, inspiring thing, and to make him know it for what it is—altogether hideous and unutterably awful."

You will surely want to read this book and see the scenes of warfare through the clear glasses of this reliable reporter. Price, \$1.50, at The Baptist Record, Jackson, Miss.

FLORENCE.

Rev. W. E. Dear has just closed a series of sermons at this place, and impressed every one with his sincerity, honesty and ability. His discourses were clear, forcible and eloquent and made impressions which time cannot efface.

Mr. Dear is a Rankin county product, reared at Mountain Creek, a few miles south of Florence; was left an orphan at a tender age. His efforts in early manhood to obtain an education were heroic, but by persistent determination and manly fortitude, overcame every obstacle and now enjoys an exalted place in the hearts of all the people here.

A MEMBER.

A \$3.00 Red Letter \$2
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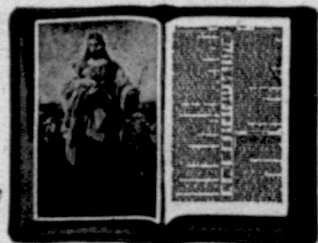
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Is used on this Bible



"The Perfect Bible"

NOTE ROUNDED BACK—It cannot break or crease. NOTE THE OPEN TOP—No strain on the leaves.

This Shows the Long Primer Type Used

Judah's posterity.

53 Duke Kē'nār, duke Tē'man, duke Mib'zar,
54 Duke Māg'di-el, duke I'ram.
These are the dukes of E'dom.

CHAPTER 2.

THESE are the sons of 'Is'ra-el:
Reu'ben, Sim'e-on, Lē'vi, and
Jū'dah, Is'sa-char, and Zēb'u-lūn,
2 Dān, Jō'seph, and Bēn'ja-min,
Nāph'ta-li, Gād, and Ash'er.

1 CHRONICLES, 2.

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DESCRIPTION—Bagster Long Primer, 8vo. Self-Pronouncing; with full-page illustrations; and the words of Christ printed in red ink.

EVERY HELP FOR TEACHERS—Contains Helps, References, Concordance, Revised Questions, and Answers to the Old and New Testaments, Maps, Etc.

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for parcel post. If the Bible is not satisfactory, I am to have the privilege of returning it.

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LAUDERDALE COUNTY.

On Saturday, July 24th, we began a meeting at Salem church in Lauderdale county. Rev. Elbert S. P'Poole, of Hattiesburg, came to us on Monday and stayed with us through Friday. Brother P'Poole preached the gospel with great power. There were some things in the way, but in many respects, it was a great meeting. The church was greatly revived with some additions. The meeting had to close too soon, as Brother P'Poole and myself both had other engagements. I hope that every country pastor will arrange next year to give each of his church two Sundays for a revival. I shall expect to do this. In most of the country churches meetings just get started good and then are closed. This was our first meeting with Brother P'Poole, but we learned to love him at the very start, and take great pleasure in recommending him to any church or pastor in need of an evangelist. He is sound and evangelistic. This is the church of our childhood days, and we love the church and people very much. Brethren, pray for us and the work there.

J. T. PHILLIPS, Pastor.
State Line, Miss.

TYLERTOWN AND SILVER CREEK CHURCHES.

I have just closed two good meetings—one here and the other at Silver Creek church, Pike county, Dr. W. M. Anderson, of Birmingham, preaching. There were forty additions to the church here, and twenty-one at Silver Creek—sixty-one in all. Brother Anderson is one of the Home Board evangelists. He has been with us here in two meetings, and is very much liked by our people. He is fine help in a meeting, nothing sensational about him.

His preaching is plain and simple, but convincing. He appeals to the mind and heart alike. The mind is convinced and the heart is persuaded. The Spirit of God is with him in a very perceptible way. God is using him in winning the lost and building up the interests of the kingdom. The two meetings have been a great blessing to my people.

J. B. QUIN.

A SUGGESTION TO THOSE WISHING TO "PASS ON" THEIR DISCARDED LITERATURE.

Wanted—Correspondence with all who have good reading they can send to some lonely shut-in, to families on isolated mission fields, to negro or Indian missions, mining and lumber camps, reading rooms of penal institutions, etc. After you have read your papers and magazines, "pass them on." Write for name and address of one or more persons who want such literature, stating what you have to send. This is a great opportunity to do real mission work. Address, The Paper Mission, Woodward, Okla.

OKOLONA.

The meeting conducted at the First Baptist church of Okolona,

by our pastor, Elder A. L. O'Brian, for two weeks, closed last Sunday evening. The church building was filled at every evening service, the entire preaching from start to finish being done by the beloved pastor. His messages were filled to overflowing with the Holy Spirit and gospel truth, and held the close attention of his congregation. His messages resulted in the addition of twelve by letter and baptism. It was indeed a glorious meeting and was cheerfully participated in by the membership of the various churches of the city who aided in this grand meeting, pastor and church working together in the ties of unity, of spirit, love and work for the Lord. Praise be to His holy name.

J. T. STANFORD,
Church Clerk.

IN THE KENTUCKY MOUNTAINS.

Greetings to the Southland from Magoffin Institute!

We have just returned from a trip over the mountains, where we have been visiting in the homes of our students. We have had an opportunity to see the value of the training that the boys and girls receive in the mission school. While in one home last year I noticed that the mother and children used profane language. The children came to school during the winter and on returning to the same home this spring, I was very much pleased to note that there was a change. They asked us to return thanks before each meal, and during the visit no profanity was used.

We have no railroads and are completely shut in by the hills, therefore, our boys and girls have had few advantages of the outside world. Two years ago, Mr. J. G. Austin, from Mississippi, took charge of the school. He has worked faithfully and I believe that the coming session will be the best in the history of the school. He is now taking special work in Columbia University, New York, and will return to us with renewed energy. Domestic science and manual training will be added to the course of study.

The W. M. U. of the Baptist church in Salyersville, deserves much praise. All have limited means, but they do more than many of our W. M. U's in the cities. They have their home duties, yet they take time to come to the mission school and hang paper, paint and make curtains to make the dormitories attractive. They also raise vegetables and can fruit for the school. By personal donations they have raised \$400 and there are only twelve ladies in the society. Much help has been given by the W. M. U's in the South, also personal donations. We appreciate this and it has enabled us to do more efficient work for the Master. Pray for us that we may grow stronger and do more for the kingdom of God as we go to the humble mountain homes.

MINNIE LEIGH McCALL.

At the International Convention of Christian Endeavorers in Chicago, the Moody Bible Institute furnished 250 students for its great chorus, and

The World's Most Popular
Song Books

THESE BOOKS have been used around the World, and their sale continues with unabated interest. They are Standard Books; the songs contained in them are favorites everywhere. Not only do they contain the cream of the Standard Church Hymns, and the "Tried and True" popular favorites of the Gospel Songs, but they have many splendid songs which are new to those who have not used these books. They contain many expensive copyrights which are not found in other books. It is easy to fill up a book with songs that are not copyrighted, or with cheap copyrights, but the best copyrights are expensive. Take notice of the large number of copyright owners. This is the explanation of the unequalled popularity of Coleman's Books.

New Evangel

Published in 1911
700,000 to Date

This book has proven so useful and popular that many churches are placing a second order; and others hearing of its value, prefer this to newer books. Ask any one who has used this book and you will get a good testimonial.

Prices: Limp Cloth: \$15 per 100, parcel post 50c; \$2.25 per dozen, postage 15c; single copy 25c postpaid. Cloth Board: \$25 per 100, parcel post 60c; \$3.50 per doz., postage 20c; single copy 35c postpaid.

World Evangel

Published in 1913
430,000 to Date

This book was intended to supply the complete need of a church for music. The very high class of music contained in its 288 pages (400 numbers) justifies its claim to superiority. It courts critical comparison, with any song book ever published.

Prices: Limp Cloth: \$15 per 100, parcel post 50c; \$2.50 per doz., postage 15c; single copy 25c postpaid. Cloth Board: \$25 per 100, parcel post 60c; \$3.50 per doz., postage 20c; single copy 35c postpaid.

Express rates have been greatly reduced and Books are now carried by Parcel Post.

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Sirs:—Please send me

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If you are afflicted with Paralysis, Dyspepsia, Rheumatism, Nervous Debility, Asthma, Bronchitis, Catarrh, or other diseases that medicine has failed to cure, write for our Free book which tells all about a new and better way. Our natural methods and sanitarium appliances will restore your health. Liberal guarantee of satisfaction. Low charges. Write at once for names of physicians, ministers, lawyers, merchants, bankers, farmers, teachers, former patients, and others who endorse our treatment.

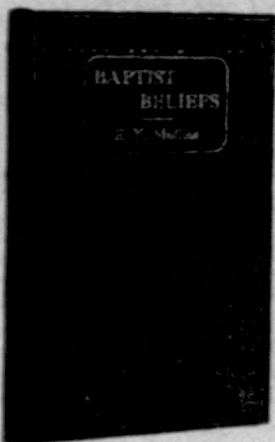
THE BIGGS SANITARIUM, - - Asheville, N. C.

also placed its two gospel autos and its gospel wagon at the disposal of the delegates for their convenience. More than 900 of the latter visited the buildings of the Institute between sessions, inspecting its offices, class rooms, and other equipment, but showing the greatest interest in "D. L. Moody's" room as it is called. This is now temporarily occupied by the dean, Dr. James M. Gray, until the new administration building is erected, but it is kept as near

ly as possible as it was in the lifetime of D. L. Moody when he occupied it. To all the visitors were pointed out his table, chair, sofa, his picture and that of Mrs. Moody, his life motto over the mantle, and the photograph of his burial place at "Round Top," East Northfield, Mass. Many asked the privilege of sitting in his chair, or on his lounge, or taking a snap shot of the room, which was cheerfully accorded.

Baptist Beliefs

By President E. Y. Mullins.



In this little book the President of the Southern Baptist Theological Seminary has given a most acceptable, concise re-statement and interpretation of Baptist principles for the general reader. All the main topics of a systematic theology are discussed, though only a part of a page is given to some subjects and not more than six pages to any. Those who know Dr. Mullins' "The Axioms of Religion" and his "Why is Christianity True?" will not need to be told how well equipped he is for just this kind of terse summarizing.

The author is noted for his power of compact and crystal-like statement of denominational views and practices. He has prepared a manual for popular use and the ordinary church member will find statements which are readily grasped and illuminate the subjects presented which include the whole range of articles of faith and further paragraphs on liberty of conscience, missions, education and social service, and to which are appended the New Hampshire confession of faith and two sample covenants. This is an excellent book of reference for church members.

Bound in chaste blue cloth, with white stamping, postpaid.....\$0.50

The Baptist Record.

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Quick Relief For Pellagra

Raney's Pellagra Remedy relieves quickly and it's no longer necessary for you to linger in agony with such a dreadful disease. It has cured and is curing scores of people who write us letters brimful of real gratitude and deep satisfaction. Read this:

"I was treated for pellagra three years, continued to grow worse and was unable to walk, but after using your remedy 30 days, I was able to be up and attend to my household duties. I'm so happy I found relief." Mrs. Mattie Holman, 400 Elm Street, Atlanta, Ga.

Think of being cured of pellagra in one month—it seldom takes more than three and the expense never exceeds \$15. Of course there's no cost if you are not cured.

Write for free pellagra booklet, or send \$5 to Raney Medicine Co., Dept. B, Atlanta, Ga., for first treatment. As long as you are alive, there is hope, so do not delay.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

W. W. COODY.

On Thursday night, June 3rd, 1915, Brother Walhorn Warren Coody departed this life.

Brother Coody was born in Warren county, September 23, 1853; was married to Miss Victoria A. Pitchford, of Lexington, Miss., to whom were born two children; both passed to their reward before Brother Coody. Brother Coody and wife were staunch Baptists. Brother Coody was honored and loved by all who knew him. Hebron church (his church) has missed him very greatly for the past three years, as he suffered from nervous prostration and was unable to give of his time and means as he had formerly done. Brother Coody was a success from the true standpoint. He took the Lord in his business affairs. I never knew his superior. I would say he was an all-round man. Not only was he a strong man in the church and school work, but in politics he took an active part, representing his county (Yazoo) twice in the legislature. He was admitted to the bar in 1828 and practiced law for a number of years, being called "Judge" there as long as he lived. Brother Coody was quite an extensive farmer and planter. He did much philanthropic work. Many and many a favor did he show that was never known only to those whom he helped.

The church and community all mourn the great loss, but we know that Brother Coody was needed to make heaven brighter.

May the Lord comfort and heal the broken hearts.

Personally, his pastor feels a great loss to church and community.

D. R. GRANTHAM.

REV. A. F. NEAL.

Rev. A. F. Neal, a Baptist minister, died at his home in French Camp, on Tuesday, August 3. He was a candidate for county treasurer of this county and died on the day of the primary, some of his friends casting their ballots for him after he had passed away, he receiving a flattering vote.

This preacher was a good man. He was pastor at Chester, an excellent working church, and at Fentress, a country pastor who suffered many hardships and knew what it meant to drive twenty miles and back to his appointments and eke out a living for his family from the small amount the State Board could give him. He left a widow with five children to bring up. Surely another faithful servant has been called to his reward of "well done, good and faithful servant."

A. S. HENRY.

Brother A. S. Henry was called to his heavenly reward, June 6, 1915. Brother Henry often expressed his

No More Failures

Alfalfa, Clover, Vetch can be Raised Everywhere

Prepare Your Field and Use

NITRA - GERM

NITRA-GERM has raised these crops where farmers have failed with them time and time again. NITRA-GERM has been sold for seven years in the South and has the endorsements of many prominent farmers. Our aim is to PRODUCE RESULTS IN THE FIELD and not just sell our product. We do not promise the impossible, but say that NITRA-GERM is here to stay, and for this reason we will see that every one who uses NITRA-GERM must be satisfied with the results.

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You and every other farmer knows, or should know, if profitable farming is the object.

FIRST—Have your field covered with a crop during the winter months.

SECOND—These crops will produce humus in your field.

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A single pound of NITRA-GERM, enough for one acre mixed with the seed, easily and cheaply applied to legumes, will make the richest possible soil of any acre of land. If you want to enrich your soil, improve your crops and reduce fertilizer expense, DON'T FAIL to WRITE us TODAY for further information. It will not obligate you in any way. Address

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willingness to go at God's call. Many times he has told his pastor, "All is well with my soul." Brother Henry was born July 26, 1872, in Perry county, Tenn., but moved to Mississippi at the age of twenty-one years. He joined the Baptist church at the age of twenty and lived a consistent Christian life. He was married on July 3, 1906, and then moved to Buys Chicat, La., where he lived for three years, but returned to Mississippi, where he lived to his death.

Brother Henry was an all-round man. He was by trade a sawyer, carpenter and merchant. He was quite a success in his undertakings, as he always took the Lord into his business.

The entire community mourns his loss and no one feels his loss more keenly to the church and community than his pastor. Fraternally,

D. R. GRANTHAM.

KILN.

Our meeting at Kiln, Miss., situated on the Jordan river, began July 24 and closed August 1, Rev. R. A. Eddleman doing the preaching.

Every service was good and every sermon excellent. Brother Eddleman is an indefatigable worker. Beside doing all the preaching, he accompanied the pastor in all of his visiting. The visible results of the meeting were the church was greatly revived, eight members received by letter and twelve for baptism. Among those who went down into

the watery grave were one father and his son and one mother and her four daughters.

Sunday morning, August 1, Dr. J. W. Moody, who came to us sometime ago from another church as a deacon, was recognized as a deacon by our church and placed on the board. Dr. J. Q. Landrum, Brother C. R. Burks, and Brother Wilson were elected deacons and ordained to that office. We now have a board of seven deacons. We are in splendid shape for doing some good work.

At the close of the meeting a handsome purse was presented, both to Brother Eddleman and the pastor.

"The Lord has done great things for us, whereof we are glad."

J. W. WEATHERSBY.

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